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such a belief is certainly favorable to the development of individualism; it means that what there is to get must be had during life, an acquisition for which each individual must rely on his own abilities; it means that there are no motivations, other than worldly and personal ones, for a man to submerge himself in the life of the group.

It is admissible, of course, that the attitudes concerning the future life are a projection of the loose organization of mortal social life. We are not prepared to deal at this point with the development of Carib attitudes, but it does seem to be indicated that the practices and beliefs about death have a considerable effect, which we have attempted to indicate, on social life as it now functions.

The Piaiyen or Priest. The piaiyen[1] is the priest of the Carib religion, his functions being known as piai, (Plates 11, *b*, and 25, *b*), a field including the subjects which in our own terminology would be designated as religion and medicine. For the Carib, however, medicine is merely one branch of religion. It is only the piaiyen who, because of knowledge and techniques acquired in the course of training and experience, can establish direct contact with the more important supernatural beings and forces. A second professional dealer in the supernatural is the aremi emu, whose activities, to be described later, are concerned with magic as distinguished from religion.

The piaiyen's functions are (1) to serve as a repository of and authority on religious lore and practise, (2) to train young piaiyen, (3) to contact the powers and beings of the supernatural world in the interests of the community and of individuals. In the course of his duties, the piaiyen uses a rattle or maraka in which are contained a number of pebbles, or tarikano, each representing a spirit with which the priest is on intimate terms. The more serious of his

[1] Piaiyen is both the singular and plural form of the word for "priest" or "medicine man" among the Barama Caribs. Roth discusses the variations of this term. "The Creole term for priest-doctor is *piai*-man, a hybrid that seems to have been first recorded by Waterton in the form of *pee-ay*-man. . . In its simple form, the word of course came into use much earlier, and is seemingly derived from the Carib *piache*, which Gumilla employs, and is still met with among the Pomeroon group of these Indians as *piésan*. Brett derives it from the Carib word *puiai*, which denotes their profession. The Akawais call it *piatsan*. Dance seems to derive the name from that of the tribal hero, Pia. Crévaux in Cayenne speaks of *piay*, de Goeje in Surinam of *piai*, and Bates, throughout the extent of the Amazon visited by him, of *pajé*. The Warrau word for the priest-doctor is *wishidatu* ("talky-talky" for witch-doctor?) . . . The Caribs of the lower Caroni River speak of these men as *Maririi*, and the Island Caribs as *Boyé*. The Arawak designation is *Semi-tchichi* or *Semi-cihi*, the same term applied generally to the kickshaws and various apparatus employed in the pursuit of the craft." Roth, 1915, *Animism and Folk Lore*, p. 328.

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part of an animal in question. Practically all of the plants used have non-woody stems and large leaves. The use of these binas is secret, it being believed that discovery destroys the effect and sometimes causes serious consequences. A considerable element of trial and error is present in the choice of plant binas. A man hunting in the bush will notice a plant of which the leaf, for instance, resembles the hoofs of the red deer. He will dig up the plant with his cutlass and carry it home, where it is not likely to be seen or touched by other persons. Whenever he goes out to hunt he repairs without being observed to the spot where the plant is growing, picks a leaf, crushes it, and rubs it vigorously over the scars of his krapo bina. Burning or drying the leaf before using, contrary to the condition of animal binas, diminishes the power of a plant bina more quickly. While applying the bina to his arm the man recites an invocation something like this: "ikali-mako-moko-tuturarari-iwa" (lit: "you give him — you are bina") In some cases it is the root which is used, again it is the stem. In any case, the part of the plant which bears the alleged resemblance to the animal desired is used for bina purposes. If the use of a certain plant does not bring the desired results, it is discarded, while plants whose use is attended with good luck may be used for years. Most men have a collection of plants, each of which is efficacious for procuring one kind of game or fish. And a man usually uses several binas before starting on a hunting expedition, so that he will be prepared to deal with as many kinds of game as possible.

Associated with binas are a number of tabus. When using one of these charms on hunting expeditions the proprietor of the bina must always be careful to sling his hammock up over a beam of a house, where it cannot be touched accidentally by anyone in his absence. If any other touches the hammock, the bina will be useless in hunting. Furthermore, a man while using a given bina plant, that is, while he has it in his field, must not sell his bow and arrow or gun, although others may borrow them. These restrictions are important, the theory being that when a man uses a bina he becomes associated in a sort of partnership relationship with the supernatural power represented by the bina. This power becomes joint owner of the man's hammock and hunting weapons. There is a difference of opinion as to just what the power is which

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778 the bina represents, but it is agreed that in some way it is asso-
224 ciated with the species of game in question. We have already
771 seen that each animal has an individual spirit of its own. The bina power is not associated with individual animal spirits, nor have the natives formulated their ideas concerning it sufficiently to conceive of it consciously as a spirit representing the entire species. Nevertheless, it seems that the underlying notion is that the bina plant or animal participates in the spiritual power which pervades the whole species or group of species for which it is efficacious. Informants say that because the bina has something in common with an animal it "must have the same spirit that all animals like it have." By rubbing the bina into himself through incisions in the skin, a man partakes of the power himself, or becomes associated with the spirit And the power or spirit is personalized sufficiently to take an interest in certain of a man's belongings, an interest which is sometimes rendered in pidgin English as "ownership." Some informants say that the bina spirit actually assumes ownership in the hammock and hunting weapons. Others say that the spirit merely accompanies the hunter into the bush and helps him to find and kill game. All agree, however, that the krapo bina spirit assumes joint ownership in the hammock, hunting weapons, and, in addition, the bench, which must be hidden during the owner's absence so that other persons will not use it. The spirit resents the use of hammock or bench and the sale of weapons by persons with whom it is not associated. Asked to explain the somewhat traitorous behaviour of these spirits which, while pervading animal species, betray the species to human beings, informants uniformly replied so incoherently as to indicate that the problem had never been brought to their attention. There is thus considerable confusion concerning the precise identification of the bina spirits, a confusion which, I think we may safely say, exists as strongly in the minds of the Caribs themselves as in those of the readers of this section.

778 Serious consequences may attend the spoilation of a bina as a
784 result of the breaking of one of the tabus mentioned above. If a krapo bina spoils, its proprietor becomes partially or totally blind. In regard to this particular bina, spoilation may also occur if the proprietor allows a child to get its urine on his hammock or on himself. Boils and eruptions most often attend the spoilation of